HENRY WARD BEECHER.

THE FAMOUS PASTOR OF BROOKLYN'S PLYMOUTH CHURCH.

A MOST WONDERFUL CAREER.

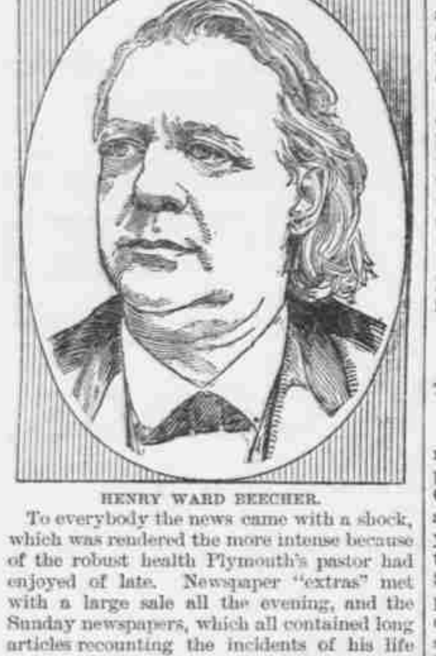
His Own Story of His Younger Days. Plymouth Church and His Pastorate There—His Political Career—Trips to England—His Devotion to the Union.

[Special Correspondence.]

NEW YORK, March 7.

"Henry Ward Beecher is dying!" was the news passed from mouth to mouth in the metropolis Saturday afternoon. And the intelligence spread rapidly—so rapidly that by the time the newspapers were out with their "extras" it had seemingly reached the remotest part of the big city.

There was, of course, a general disinclination to believe the report at first, so often have similar rumors been set afloat before, but this time the statement was true. One of the greatest preachers of the times—by many held to be the greatest—was suffering from his last illness. It might be a few hours and it might be days before the end should come, but it was certain to be not very far away.



HENRY WARD BEECHER.

To everybody the news came with a shock, which was rendered the more intense because of the robust health Plymouth's pastor had enjoyed of late. Newspaper "extras" met with a large sale all the evening, and the Sunday newspapers, which all contained long articles recounting the incidents of his life and detailing the particulars of his sickness, were eagerly bought up the next morning. The scene at Plymouth church on Sunday was most impressive. Whatever views may be held by others regarding Mr. Beecher's remarkable career, it is certain that the members of his own flock are loyal to him to the core.

Most people who will read this have already become familiar with the cardinal dates in Mr. Beecher's life.

He was born at Litchfield, Conn., June 24, 1813, being the fourth son of Lyman Beecher and Roxana Foote Beecher. He studied first at a Latin school in Boston, then entered Amherst college, from which he was graduated in 1834, and then took a theological course under his father at Lane Theological seminary, Cincinnati, O. He first settled as a Presbyterian minister in Lawrenceburg, Ind., in 1837, removed two years later to Indianapolis, and became pastor of the Plymouth Congregational church, Brooklyn, in 1847, and although his wonderful talents and his enormous capacity for work have made him eminent as a journalist, a lecturer and a politician, he has always been pre-eminently a preacher, and in many respects the foremost preacher in America. He was married in 1837 to Eunice White Bullard at about the time he received the call to his first pastorate at Lawrenceburg. Of the ten children born to Mr. and Mrs. Beecher, but four are now living.

BEECHER'S YOUNGER DAYS.

The Story of His Youth as Told By Himself.

A New York newspaper man, a reporter for The World, went to Henry Ward Beecher one day to get from his own lips a story of his life.

"My childhood," he said, "was perhaps no different from that of others seventy years ago. The little ones in those days were not given the consideration that is now accorded them, and properly so, too. A literature for children was not dreamed of. There were no children's festivals and holidays; no Christmas and New Year's parties. The only time that brought us any especial favor was Thanksgiving, when New England housewives vied with one another in the composition of unique pies in limitless quantity.

"I didn't have any jumping jacks, nor tops, nor marbles, nor toys of any kind. It doesn't seem to me that I knew any boys to play with, either. We lived in a part of the village where there didn't seem to be any boys.

"And so I was let alone. My father was kept busy with his pastoral duties, and my mother had so many other children to attend to that little attention was paid to me. Still I was not lonesome. I was not fond of reading, but I used to like to tramp about the woods and down by the brooks and among the fens and brakes. I would go on a hunt for sweet flag and sassafras, and I knew just where to find the squirrels. I found plenty to do.

"Sometimes my father would whip me. I remember that he used to tell me that the whipping hurt him more than it did me. It was hard to believe, because he was a strong man, but I believed it, and it used to make me cry to be told so; then of course I had to cry when the whipping began, and, all in all, those were very doleful episodes."

He gave this picture of himself at school; his first teacher was known as "the Widow Kilbourn:" "A hazy image of myself comes back to me—a lazy, dreamy boy, with his head on the desk, half lulled asleep by the buzzing of a great bluebottle fly, and the lowing of the cows and the tinkling of their bells, brought in the open door across the sunny fields and meadows."

It was after he had passed some time at his sister's school for girls—the only boy among forty young lasses—and had studied a year at the Boston Latin school, that he made up his mind that he wanted to go to sea. Of this period in his life he said:

"My father let me read the stories of Nelson and Capt. Cook. The adventure fever that often seizes boys took hold of me. I had all sorts of fancy drawn pictures of what I might do in the jungles and deserts of the Orient.

"I used to lounge about the docks and wharves in Boston and listen to the shouts of the sailors and watch the great merchantmen make ready for their voyage to the Indies. At last I could stand it no longer. I determined to go to sea, and had actually made all arrangements when my father discovered my purpose by chance.

"He did not oppose me, strange as it may seem. He advised me to go to Mt. Pleasant academy, at Amherst, and prepare myself, by the study of navigation and mathematics, for a seafaring life. And to Mt. Pleasant I went, and in a little while I forgot all about my boyish freak. There I did study, and when I left I was fitted to enter Amherst College. At college I studied what I liked and didn't study what I didn't like. Much of my time was spent in running about among the hills and gorges near the quaint old town. I was a powerful young fellow, with wind and perspiration up to high water mark. I was a runner and a gymnast and fond of kicking the football. And I was very fond of a good time; full of jokes and jollity of all kinds and always ready for anything that promised fun."

It was while at college that he fell in with Fowler, who afterward became prominent as a phrenologist. A great friendship sprung up between the two, and they used often to go out and lecture to the country people about Amherst on the science of the "bumps." But he declared that his efforts in that line were "only in fun."

Of his first pastorate Mr. Beecher said:

"How poor we were!

"There were only about twenty persons in the flock. I was janitor as well as pastor of the little whitewashed church. I bought some lamps and I filled them and lighted them. I swept the church and dusted the benches and kindled the fire, and I didn't ring the bell only because there wasn't any.

"It doesn't occur to me now that Lawrenceburg was remarkable for anything but a superabundance of distilleries. I used to marvel how so many large distilleries could be put in so small a town. But there they were, flourishing right in the very face of the gospel that my little flock and I were preaching in the shadows of the chimneys.

"Well, my next move was to Indianapolis. There I had a more considerable congregation, though I was still far from rich in the world's goods.

"I remember very well how I borrowed a paint pot and brushes and gave my house a fresh coat—it was yellow, I believe.

"I always had a fondness for journalistic work, especially if it was of an agricultural nature. At Indianapolis I edited the farm column of a newspaper and found it pleasant and remunerative. I suppose, though, that all newspaper work is like that. That, at any rate, was my dearest recreation—I thoroughly enjoyed it.

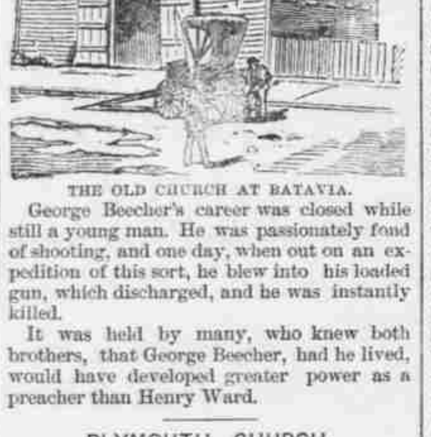
"I believe I was very happy during my eight years out there. I liked the people. There was a hearty frankness, a simplicity in their mode of life, an unselfish intimacy in their social relations that attracted me. They were new people—unharrowed and uncultured, like the land they lived on—but they were earnest and honest and strong.

"But the ague shook us out of the state. My wife's health gave way and we were forced to come east."

BEECHER'S FIRST SERMON.

The Quaint Rural Church In Which It was Delivered.

Henry Ward Beecher preached his first sermon, if we may believe the traditions of the place, at Batavia, O., in 1835. His brother George was pastor of the church at Batavia at the time, and Henry Ward, who was not yet ordained, passed a part of a vacation there. The young pastor was indisposed one Sunday and invited his brother to fill the pulpit. The request was complied with, and the congregation was very much pleased with the sermon that was preached. Henry Ward Beecher was but 22 years of age then, and there are old residents of Batavia who still remember the young man's bright, boyish face, his sweet, resonant voice and the earnestness and the enthusiasm of his manner. The old church has for many years now been a livery stable, and the cut given shows the building in the days of its late degradation. Perhaps it has been torn down by this time.



THE OLD CHURCH AT BATAVIA.

George Beecher's career was closed while still a young man. He was passionately fond of shooting, and one day, when out on an expedition of this sort, he blew into his loaded gun, which discharged, and he was instantly killed.

It was held by many, who knew both brothers, that George Beecher, had he lived, would have developed greater power as a preacher than Henry Ward.

PLYMOUTH CHURCH.

Mr. Beecher Its First and Only Pastor.

Plymouth church has known no other pastor than Henry Ward Beecher. Its house of worship is the same in appearance as when it was enlarged in 1850, a year after it was built. It is a huge brick building of great architectural simplicity. Is 105 feet in length, 80 feet in width, and 43 feet in height from floor to ceiling. It has a seating capacity of 2,300. In marked contrast with the otherwise plain interior is the immense organ, which cost $27,000. In the rear of the church is a building that will accomodate over 1,000 Sunday school children.

In 1846 a lot of land on Cranberry street, Brooklyn, which had been occupied since 1823 by the First Presbyterian church, was purchased by John T. Howard with the idea of establishing a Congregational church. On May 8, 1847, David Hale, of New York, Ira Payne, John T. Howard, Charles Rowland, David Griffin and Henry C. Bowen met at the house of the latter, resolved themselves into an association of trustees of the new church, and decided to begin holding services at once. Mr. Beecher spoke at the anniversary of the American Home Mission society during the next week, and made so good an impression that he was invited to preach at the opening service of Plymouth church. His sermon was so well received that he was invited to become pastor of the new organization, and he accepted. It is quite likely that he was influenced much in his decision by a feeling that had arisen in Indianapolis that he was somewhat too radical in the expression of his views upon slavery. Some of Mr. Beecher's most prominent parishioners there were bitterly opposed to the subject being even publicly named by a Christian minister. But he emphasized his position by early introducing into the synod a resolution declaring that every minister should preach a thorough exposition and condemnation of slavery. Thereupon he preached three sermons upon the life of Moses, the bondage of the children of Israel under Pharoah and their deliverance. His hearers were electrified by a searching and merciless expose of American slavery and a scathing denunciation of the whole institution. There was talk and excitement, of course, but Mr. Beecher persisted in openly attacking the system, and through his persistance his church became one of the strongholds of the anti-slavery cause.

Before his installation as pastor of Plyouth church he had to submit to an examination. Among the questions put to him was the following: "Do you believe in the perseverance of the saints?" asked by Dr. Humphrey. "I was brought up to believe that doctrine," replied Mr. Beecher, "and I did believe it till I went out west and saw how eastern Christians lived when they went out there. I confess since then I have had my doubts." But Mr. Beecher passed through the ordeal, and October 10, 1847, he entered upon the duties, continued through the remainder of his life, as pastor of Plymouth church. One of his first acts was to distinctly state from the Plymouth pulpit his principles and beliefs. He announced that he would "preach Christ living and full of love, by whose standards all men should rule their daily acts, advocate the temperance cause and fight on the side of anti-slavery." There was no need for him to wait in order to prove his words by his deeds, for the storm burst almost immediately. Mr. Beecher's fighting blood was up, and he threw himself into the thick of the conflict. In his church, in lectures throughout the country, in speeches, in his writings and in his daily intercourse with men, Mr. Beecher inveighed against bowing to the slave power.

Under his power Plymouth church rapidly increased in numbers and influence. The year 1849 brought the first revival of his pastorate, which was followed by many others in succeeding years.

PLYMOUTH CHURCH.

Mr. Beecher's ideas of church discipline were somewhat peculiar and led to a memorable scene at one of the Friday night talks in 1885.

There was an unusual lack of spirit in the discussion until Mr. Raymond started to his feet and rather excitedly charged Mr. Beecher with having systematically and persistently for long years taught his congregation that they ought to do only what they felt like doing; if they did not want to come to church or prayer meeting, why, stay away; if a person felt like being a Roman Catholic or a Universalist, why, be whichever he or she liked; that Mr. Beecher had never drilled his soldiers, and had neglected his flock through his fear to displease somebody by a strict discipline. "It is not right," said he, "for you to teach the children that they are to do only what pleases them. You should teach them self denial." Mr. Beecher plainly showed his surprise when he was being arraigned, but when the indictment was ended he was as serene as a summer day. "Well," said he, "there may be a good deal of truth in what you say. I have taught the largest individual freedom. Your conduct to-night shows that my seed has taken root and sprung up, for if it had not you would never dare address me as you have now. In no other church in the world could this thing happen. I am not mad or chagrined at your remarks. Another point: You say I don't drill this army. No, sir; I do not. I am the general, and the general always has his subordinate officers do that sort of work. I want every man to do right because it gives him pleasure—not when it is self denial."

BEECHER AS A PUBLIC MAN.

His Career During the War and Afterward.

When, in 1854, the "Missouri Compromise" was repealed by congress Mr. Beecher was among the first to express the indignation felt by those who held that this was a breach of good faith, and to declare against the policy of allowing slavery to enter when it had once been excluded. The great battleground was in Kansas, where men with the northern repugnance to slavery met slaveholders from Missouri with their gangs of slaves, purposing to establish the institution on its soil. From his pulpit Mr. Beecher declared that force must be used to prevent this if possible. His words resulted in the starting of a subscription in Plymouth church to furnish every eastern family going to Kansas with a Bible and a rifle. When Fremont was nominated Mr. Beecher took the stump in his behalf, and worked with pen and tongue four years later for the election of Abraham Lincoln. When the war broke out a regiment was raised from Plymouth church, and Mr. Beecher's eldest son was one of its officers. The pastor often visited "his boys," as he used to call them, before they went into actual service. At about this time he assumed the editorship of The New York Independent in order to secure a medium through which he could speak directly to the people. In 1863 he went to England with the avowed intention of recuperating his health, but while there he made many addresses for the purpose of showing the English that the government of this country was in the right of the struggle. His experience was a stormy one, and he was well nigh mobbed at several points, receiving his roughest treatment, perhaps, at Liverpool, where he was stoned and hooted and subjected to many indignities. But he succeeded in forcing the angry crowd which had been inflamed by those who favored the cause of the Confederacy, and before he returned home he had secured the general respect of the people of England. In speaking of this in a private letter written at the time he said: "England will be enthusiastically right providing we hold on and gain victories. But England has an intense and yearning sense of the value of success."

After the war Mr. Beecher, who had always been a Republican, went south and looked over the ground. When the reconstruction period came on he took a stand not in exact conformity to his party, embodying his views in a sermon on the "Forgiveness of Injuries." The result was the severing of his connection with The Independent, Henry C. Bowen, its then editor, declaring in its columns that the paper was not responsible for Mr. Beecher's views. Mr. Beecher was not particularly active in politics after that till 1884, when, as everybody remembers, he came out for Cleveland.

IN CONCLUSION.

Beecher as a Writer and Speaker—The Tilton Scandal.

It is doubtful if Mr. Beecher would ever have been much of a speaker had it not been for the unremitting care and attention given to his elocutionary training, while he was at school at Mt. Pleasant, by Professor John E. Lovell. This gentleman taught the lad correct enunciation and gesticulation, and thereby gave to the world a great orator. His achievements on the lecture platform before, during and after the war were so conspicuous as to need but passing mention here. He began writing when in college. He edited for a time an anti-slavery sheet in Cincinnati and a horticultural paper in Indianapolis. Soon after removing to New York he began contributing to The Independent, of which he was editor in chief from 1851 to 1864. In 1870 he became editor of The Christian Union. In addition to his contributions to these papers he wrote a series of "Eyes and Ears Papers" and a novel called "Norwood" for The New York Ledger. Many volumes of his sermons have been published. His writings which have been collected in book form are: "Sermons from 1869 to 1874," "Speech (Ellingwood's report) at Manchester, England," "A Summer Parish" (sermons and morning services of prayer at the Twin Mountain house in August, 1874), "Yale Lectures on Preaching, 1872-73-74," "Lectures to Young Men," "Morning and Evening Exercises," "Star Papers—Experiences of Art and Nature. "Pleasant Talk About Fruits, Flowers and Farming," "Lecture Room Talks," "The Overture of Angels and "The Life of Christ" (Vol. I). The last mentioned work has not been finished, and it was because of his breach of contract in neglecting it that he was sued not long ago. He was at work on it when he was stricken down.

The circumstances of the Tilton scandal are well known. Tilton, who succeeded Beecher as editor of The Independent, had some trouble with his wife, and Beecher—of whose church both were members—advised her to get a separation. Tilton then charged undue intimacy between the pastor and Mrs. Tilton. There was a church investigation and Beecher was upheld. Then in 1874, four years after the alleged wrong was done, Tilton brought [illegible] Beecher for $100,000 damages for alienating the affections of his wife. The trial, which began in January, 1875, lasted four months. Judges Nelson, McCue and Reynolds presided. Mr. Beecher's counsel were the best in the country. They were William M. Evarts, Roger A. Pryor, Thomas G. Shearman, John K. Porter and Benjamin F. Tracy. Pitted against them on the side of Mr. Tilton were William A. Beach, W. A. Fullerton and Samuel D. Morris.

The jury was locked up a week and failed to agree, the last ballot standing 9 to 3 for Beecher, when they were discharged.

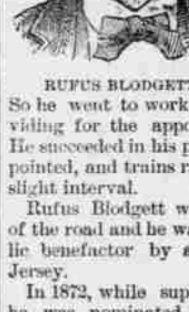
The testimony during the progress of the trial was of the most extraordinary and contradictory character, and many of the phrases used during its progress and in the documents put in evidence have since become proverbial. A "tripartite agreement" which was brought out was among the unique features of the case. Tilton is now in Europe, with his daughters. Mrs. Tilton has disappeared from view. Mr. Beecher's popularity was as great after as before the trial. Frank Moulton, the "mutual friend," whom everybody will remember, is dead.

Of Mr. Beecher's liberal religious and temperance views, his famous "bread and water" speech and a hundred other matters with which his name will always be associated it is needless to speak. His last trip to Europe was a social and oratorical success, and on his return he was received with enthusiasm. There will always be conflicting views regarding his sincerity and moral worth, but no will deny that he occupied a very large place in the history of religion, politics and journalism in America.

THE HON. RUFUS BLODGETT.

A Democrat Who Was Elected Senator by New Jersey Republicans.

Rufus Blodgett, Democrat, selected senator in New Jersey by the Republicans, was born in Dorchester, N. H., Nov. 9, 1834. His father was a farmer, and young Rufus helped in the work in the summer time and attended the district school in the winter time. Though not brilliant he was very industrious, and stood well in those branches which were to his liking. His earliest ambition was to become a locomotive engineer, and while yet a mere boy he constructed a model of an engine. Before he was 20 he managed to get employment on the New Jersey Southern railroad, and later rose to the post of engineer, becoming one of the most competent on the line. Some time after Blodgett became an engineer the road got into financial difficulties and a tie up was imminent. Mr. Blodgett saw that this would work great financial and other injury to people of south Jersey, for they depended on this road almost entirely for the necessities of life.



RUFUS BLODGETT.

So he went to work to get a bill passed providing for the appointment of a receiver. He succeeded in his plan; the receiver was appointed, and trains ran regularly with a very slight interval.

Rufus Blodgett was made superintendent of the road and he was looked upon as a public benefactor by all the people of south Jersey.

In 1872, while superintendent of the road, he was nominated by the Democrats for member of assembly from Ocean county. He was elected, served with satisfaction to his party and has since been twice chosen to fill the same position. After a time he removed to Long Branch, and while residing there was made superintendent of the Central Railroad of New Jersey. It is to his systematic method of conducting its affairs that the shore line of the Jersey Central has been a success. Long Branch and other watering places along the Jersey shore owe a great deal to him.

He is a man of deliberation, and he never enters into any new enterprise or modifies an old plan until he has carefully considered the step he is about to take, but his seeming lack of haste always accelerates matters in the end. Mr. Blodgett has been a strong opponent of ex-Governor Abbett since the opening of last fall's state campaign.

RAILWAY GUIDE.

AMONG THE RAILWAYS

Correct Time Tables for All the Roads.

DENVER & RIO GRANDE RAILWAY.

GOING WEST.	STATIONS.	GOING EAST.
Ar 6 00 p m	Ogden	Lv 9 45 a m
Lv 5 25 p m	Kaysville	Lv 10 20 a m
Lv 5 17 p m	Farmington	Lv 10 27 a m
Lv 5 03 p m	Wood's Cross	Lv 10 42 a m
Ar 4 35 p m	Salt Lake	Lv 10 50 a m
Lv 4 45 p m		Ar 11 10 a m
Lv 4 13 p m	Bingham J'n.	Lv 11 33 a m
Lv 3 32 p m	Lehi	Lv 12 10 p m
Lv 2 35 p m	Provo	Ar 1 05 p m
Ar 2 55 p m		Lv 12 45 p m
Lv 1 50 p m	Thistle	Lv 1 50 p m
Lv 1 10 p m	Clear Creek	Lv 2 50 p m
Lv 12 20 p m	P. V. Junction	Lv 3 45 p m
Lv 10 55 a m	Price	Lv 5 10 p m
Ar 8 00 a m	Green R'r.	Lv 7 50 p m
Lv 8 25 a m		Ar 7 25 p m
Lv 5 52 a m	Cisco	Lv 10 02 p m
Lv 3 35 a m	Grand Junction	Lv 12 30 a m
Lv 7 40 a m	Denver	Ar 9 15 p m
GOING NORTH.	*Bingham Br'ch.*	GOING SOUTH.
Ar 4 25 p m	Salt Lake	Lv 7 25 a m
Lv 4 00 p m	Bingham J'n.	Lv 7 55 a m
Lv 3 10 p m	Bingham	Ar 9 10 a m
	Alta Branch.	
Ar 3 55 p m	Bingham J'n.	Lv 8 00 a m
Lv 3 40 p m	Sandy	Lv 8 10 a m
Lv 3 00 p m	Wasatch	Lv 8 50 a m
Lv 2 00 p m	Alta	Ar 12 05 p m
	Coal Branch.	
Ar 12 05 p m	P. V. Junction	Lv 4 00 p m
Lv 10 45 a m	Scofield	Lv 5 25 p m
Lv — a m	Mud Creek	Ar — p m

UTAH CENTRAL RAILWAY. Trains Nos. 1 and 2.

GOING SOUTH.	STATIONS.	GOING NORTH.
Lv 6 00 p m	Ogden	Ar 9 30 a m
Lv 6 40 p m	Kaysville	Lv 8 50 a m
Lv 6 54 p m	Farmington	Lv 8 36 a m
Lv 7 11 p m	Wood's Cross	Lv 8 19 a m
Ar 7 30 p m	Salt Lake	Lv 8 00 a m
Lv 7 20 a m	" "	Ar 6 40 a m
Lv 7 40 a m	Francklyn	Lv 6 20 p m
Lv 7 58 a m	Sandy	Lv 6 02 p m
Lv 8 09 a m	Draper	Lv 5 51 p m
Lv 8 40 a m	Lehigh Junc'n.	Lv 5 20 p m
Lv 8 55 a m	American Fork	Lv 5 05 p m
Ar 9 35 a m	Provo	Lv 4 25 p m
Lv 9 50 a m	" "	Ar 4 10 p m
Lv 10 18 a m	Spanish Fork	Lv 3 42 p m
Lv 10 54 a m	Santaquin	Lv 3 06 p m
Lv 11 45 a m	Nephi	Lv 2 15 p m
Ar 12 20 p m	Juab	Lv 1 40 p m
Lv 1 00 p m	"	Ar 1 00 p m
Lv 2 50 p m	Lemington	Lv 11 10 a m
Lv 4 25 p m	Deseret	Lv 9 35 a m
Lv 7 20 p m	Black Rock	Lv 6 40 a m
Lv 8 30 p m	Milford	Lv 5 30 a m
Ar 10 15 p m	Frisco	Lv 4 00 a m

Trains Nos. 7 and 8.

GOING SOUTH.	STATIONS.	GOING NORTH.
Lv 9 55 a m	Ogden	Ar 5 30 p m
Lv 10 35 a m	Kaysville	Lv 4 50 p m
Lv 10 49 a m	Farmington	Lv 4 35 p m
Lv 10 58 a m	Centreville	Lv 4 27 p m
Lv 10 06 a m	Wood's Cross	Lv 4 19 p m
Ar 11 25 a m	Salt Lake	Lv 4 00 p m

UNION PACIFIC RAILWAY.

GOING WEST.	STATIONS.	GOING EAST.
Ar 7 30 p m	Salt Lake	Lv 8 00 a m
Lv 6 10 p m	Ogden	Ar 9 15 a m
Ar 5 40 p m	"	Lv 10 00 a m
Lv 5 26 p m	Uintah	Lv 10 20 a m
Lv 5 00 p m	Peterson	Lv 10 45 a m
Lv 4 43 p m	Weber	Lv 11 00 a m
Lv 4 10 p m	Echo	Lv 11 40 a m
Lv 3 40 p m	Castle Rock	Lv 12 20 p m
Lv 3 10 p m	Wasatch	Lv 12 50 p m
Lv 2 45 p m	Evanston	Ar 1 15 p m
Ar 2 20 p m	" "	Lv 1 35 p m
Lv 1 48 p m	Hilliard	Lv 2 10 p m
Lv 1 05 p m	Piedmont	Lv 2 50 p m
Lv 10 45 a m	Granger	Lv 4 55 p m
Lv 9 35 a m	Green River	Ar 5 10 p m
Ar 9 10 a m	" "	Lv 6 35 p m
Lv 3 40 a m	Rawlins	Ar 12 30 a m
Ar 3 15 a m	" "	Lv 12 40 a m
Lv 9 20 p m	Laramie	Ar 6 55 a m
Ar 9 05 p m	"	Lv 7 20 a m
Lv 6 10 p m	Cheyenne	Ar 10 10 a m
Ar 4 40 p m	" "	Lv 10 30 a m
Lv 8 20 p m	Omaha	Ar 7 50 a m
	Echo and Park City Branch.	
Ar 9 45 a m	Ogden	Lv 6 00 p m
Lv 8 20 a m	Echo	Lv 7 30 p m
Lv 7 15 a m	Park City	Lv 8 50 p m

Salt Lake to the Principal Eastern Cities.

VIA OMAHA.

STATION.	LEAVE.	TIME FROM SALT LAKE.
Lv. Salt Lake	8 00 a. m.	
" Ogden	10 00 a. m.	
Ar. Omaha	8 00 a. m.	48 hours
" Council Bl'fs	8 00 a. m.	48¼ "
" Chicago	6 50 a. m.	71 "
" New York	7 00 p. m.	95 "
" Boston	9 45 "	98 "
" Philadelp'a	6 50 "	98 "

VIA DENVER AND KANSAS CITY.

STATION.	LEAVE.	TIME FROM SALT LAKE.
Lv. Salt Lake	8 00 a. m.	
" Ogden	10 00 a. m.	
Ar. Cheyenne	10 10 a. m.	24 hours
" Denver	2 55 p. m.	29 "
" Kansas City	5 45 p. m.	48 "
" St. Louis	6 40 a. m.	71 "
" Cincinnati	6 30 p. m.	83 "
" Baltimore	2 15 p. m.	103 "
" Washington	1 15 p. m.	102 "

CENTRAL PACIFIC RAILWAY.

GOING EAST.	STATIONS.	GOING WEST.
Ar 7 55 a m	Ogden	Lv 6 00 p m
Lv 7 30 a m	Bonneville	" 6 25 p m
	Brigham	
" 6 52 a m	Corinne	" 7 05 p m
" 6 15 a m	Blue Creek	" 7 50 p m
" 5 40 a m	Promontory	" 8 35 p m
" 3 55 a m	Kelton	" 10 25 p m
" 2 25 a m	Terrace	" 12 20 a m
" 7 35 p m	Elko	" 7 57 a m
" 5 46 p m	Palisade	" 9 25 a m
" 3 50 p m	Battle Mount'n	" 11 17 a m
" 1 45 p m	Winnemucca	" 1 35 p m
" 7 00 a m	Reno	" 8 40 p m
" 4 50 a m	Truckee	" 11 05 p m
" 11 25 p m	Colfax	" 4 10 a m
" 7 35 p m	Sacramento	Ar 7 00 a m
Ar 7 05 p m	" "	Lv 7 20 a m
	West Oakland	
Lv 3 28 p m	Oakland Pier	" 10 43 a m
" 3 00 p m	San Francisco	Ar 11 10 a m

UTAH & NORTHERN RAILWAY.

GOING SOUTH.	STATIONS.	GOING NORTH.
Ar 4 50 p m	Ogden	Lv 10 35 a m
Lv 4 23 p m	Hot Springs	" 11 02 a m
" 3 50 p m	Brigham	" 11 38 a m
" 2 00 p m	Logan	Ar 1 40 p m
" 1 40 p m	"	Lv 2 00 p m
" 12 10 p m	Franklin	" 2 55 p m
" 9 24 a m	McCammon	" 5 46 p m
" 8 25 a m	Pocatello	Ar 7 25 p m
Ar 7 20 a m	"	Lv 7 30 p m
Lv 6 41 a m	Blackfoot	" 8 32 p m
" 5 35 a m	Eagle Rock	" 9 55 p m
" 2 15 a m	Beaver Canyon	" 1 25 a m
" 9 50 p m	Dillon	" 6 45 a m
" 6 00 p m	Silver Bow	" 9 20 a m
" 5 10 p m	Stuart Branch	Ar 10 05 a m
Ar 4 00 p m	" "	Lv 11 15 a m
Lv 2 46 p m	Deer Lodge	" 12 18 a m
" 2 15 p m	Garrison	Ar 12 50 a m
" 4 40 p m	Anaconda	" 11 30 a m
" 5 35 p m	Butte	" 9 40 a m

UTAH & NEVADA RAILWAY.

GOING WEST.	STATIONS.	GOING EAST.
Lv 8 10 a m	Salt Lake	Ar 3 45 p m
" 9 35 a m	Garfield	Lv 2 30 p m
" 9 45 a m	Lake Point	" 2 10 p m
" 10 05 a m	H. W. House	" 1 50 p m
" 10 35 a m	Tooele	" 1 20 p m
Ar 11 10 a m	Terminus	" 12 45 p m

SALT LAKE & WESTERN RAILWAY.

GOING WEST.	STATIONS.	GOING EAST.
Lv 8 45 a m	Lehi Junction	Ar 5 15 p m
" 9 45 a m	Cedar Fort	" 4 10 p m
" 10 20 a m	Five-Mile Pass	" 3 40 p m
" 10 50 a m	Rush Valley	" 3 10 p m
" 11 35 a m	Doremus	" 2 35 p m
" 11 45 a m	Bolter Summit	" 2 25 p m
Ar 12 05 p m	Ironton	Lv 1 40 p m
" 12 10 p m	Ironton	Ar 1 05 p m
Ar 12 30 p m	Silver City	Lv 12 50 p m

SANPETE VALLEY RAILWAY.

ARRIVE.	STATIONS.	LEAVE.
6:40	Salt Lake (via U. C.)	7:20
4:25	Provo "	9:40
2:15 Lv. / 10:40 Ar.	Nephi "	Ar. 11:45 / Lv. 12:00
10:15	Holloway	12:25
9:55	Pleasant Hill	12:45
9:40	Fountain Green	1:00
9:19	Draper	1:20
9:00	Moroni	1:55
8:25	Chester	2:10

Stages connect at Moroni for all parts of San Pete and Sevier.

Private teams and spring wagons can be ordered by telephone at Nephi, to be ready on arrival of trains at Moroni. Price, $4 per day, driver paying all his own expenses.

S. BAMBERGER, Manager.